


REVIVALS OF RELIGION

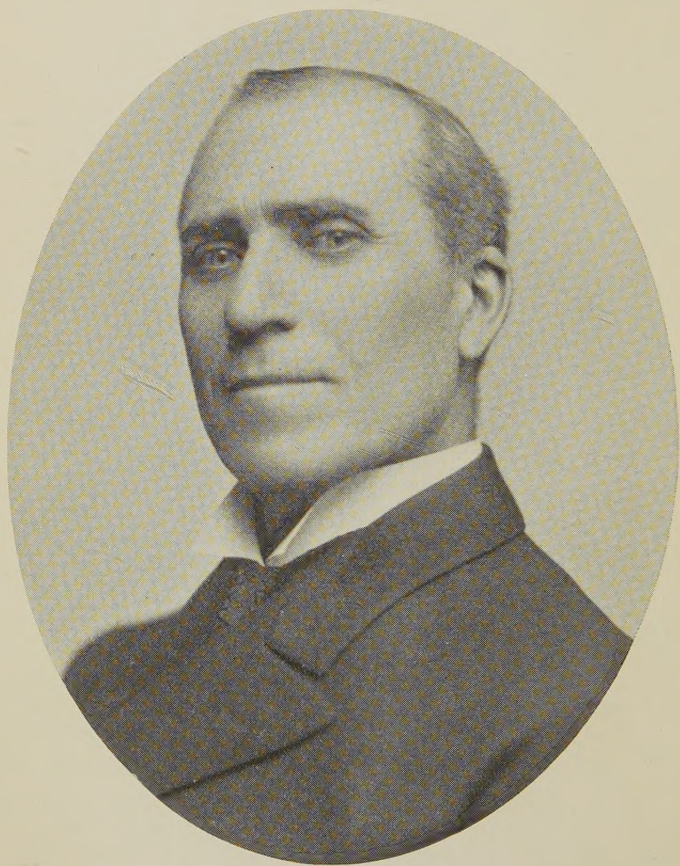
REV. J. L. GLASCOCK, A. M.

Ida B. Hinshaw

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Rev. J. L. Glascock.

Revivals of Religion

Before They Occur, How to Promote
Them, While They are in Progress,
and After They are Over,

By

The Rev. J. L. Glascock, A. M.,

"Author of *Some Grapes from Eshcol*,"

With an Introduction

by

Rev. H. C. Morrison, D. D.

"Wilt thou not revive us again, that thy people may
rejoice in thee?"—Psa. 85:6.

"O Lord, revive thy work in the midst of the years, in
the midst of the years make known; in wrath remember
mercy."—Hab. 3:2.

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DEDICATION.

To the faithful and devoted pastors, and the untiring and self-sacrificing evangelists, whose chief endeavor is the salvation of mankind, and who welcome every help, from whatever source, in their laudable work, this volume is affectionately dedicated by the author.

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PREFACE.

For the past three decades, we have had somewhat to do with revivals of religion. Ten of those years were spent in the pastorate, and twenty in the work of a special evangelist. Our work has covered a large proportion of the United States, and parts of Canada. We have labored in some of the largest churches and camp meetings of the country. This extensive itinerancy has given us the opportunity to learn something of revivals of religion, and how to promote them. Also we have been brought in contact with many of the most able and successful revivalists of our time, which has given us the additional opportunity to study how others promote revivals of religion.

Many of the things which we have learned in these years of soul-saving, have been invaluable to us, and we have thought that to give publicity to them, might be beneficial to others, whose hearts are set on winning men for Jesus, and especially to those younger in the work. We have aimed to be especially helpful to evangelists, pastors, and lay members of the church.

In the pages of this book, we lay no claim to strict originality. The subject we treat is

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too old for that, but we have aimed to give some new settings and especial emphasis to truths that are old, and correct some errors that obtain regarding those truths.

We have not written for the eye of the critic, nor for him who is exclusively intellectual or scholastic, nor yet for the merely dogmatic, and certainly not for the cynic, but for the honest enquirer after the best methods to be employed in saving mankind. If the book proves to be helpful in this regard, we will be more than gratified, and our purpose in writing will have been accomplished.

J. L. GLASCOCK.

May 1, 1911.

INTRODUCTION.

Rev. J. L. Glascock, a widely known evangelist, comes to us with this new book on revivals of religion. It is a timely production from the pen of a man who has been engaged in revival meetings for many years with gracious success.

In this interesting volume, he tells us what a revival is, he has indicated the preparation necessary on the part of the minister and the church in order to a successful revival, he comments wisely on the connection of the official board of the church with revivals, he wisely discusses the importance of proper altar work in revivals and judiciously points out the danger of superficial work. He calls attention to the place of the Holy Spirit in fostering the conditions, giving power and unction to the word of God in bringing about revivals, he calls attention to the importance of prayer in order to bring down a true revival of religion, he also mentions helps and hindrances.

It will thus be seen that he goes into the subject in a very practicable manner and covers the ground quite thoroughly. The book ought to have a wide circulation and careful reading; especially will it be helpful to pastors and evangelists who are engaged in the great work of promoting revivals.

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I commend it to all people interested in soul winning, and especially to ministers, who will be benefited by reading this book and giving prayerful attention to the wise counsels contained in its pages. I trust that it will have a wide reading and prove generally helpful to many soul winners, and result in a gracious awakening in many hearts and churches in the great work of bringing the lost to Jesus and the regenerated into the experience of full salvation. Faithfully,

H. C. MORRISON.

CHAPTER I.

REVIVALS OF RELIGION ARE INDISPENSABLE TO THE LIFE OF THE CHURCH.

The history of the Christian Church is largely the history of her revivals. But for these she would long since have died out. This is true of her alike in the Jewish dispensation, and in the Christian dispensation, in mediaeval, and in modern time; in Christian countries, and in heathen lands.

Revivals of religion are the very fountain-head of all church activity and enterprise. But for them, there would be no occasion of church building, missionary exploiting, at home or abroad, for education, or any of the benevolent enterprises of the church. There would be no demand for the Christian minister, for none would be moved by the Spirit to preach, and there would be none to whom he could preach. Over the door of the church would be written the word *Ichabod*.

In about every branch of Protestantism, the piteous, and in many places, the well-nigh hopeless plea is being made for the life of the country church. In a camp meeting we held in Maine a few years ago, a representative of a

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Protestant hospital in Boston declared that, in the last quarter of a century, one hundred Protestant churches had been closed in New England. The causes given for this decadence in the country church are, for the most part, that a foreign population has moved in, that many of the former supporters of the country church have gone to the city, others have died, while still others have become old and infirm, etc., etc.

There is some truth in these statements, but they are not the real causes of the deterioration of the country church. As to the foreigner, has the time not come when we ought to cease our railing accusation against him? The fact is that all of us Americans have some time been foreigners, or we are of foreign extraction. In the veins of the writer runs the blood of some half dozen foreign nations, and yet in spite of all that, he lays some humble claim to being saved by the grace of God. It has not been very many centuries, since our Anglo Saxon ancestors were drinking blood out of the skulls of their enemies, and yet we presume that race would be slow to take second place to any race on the face of the earth, in evangelizing the foreign as well as the heathen nations of the world.

The foreigner has always been with us, and with us he will remain. He has come to stay. He is here to live with us. What shall we do with him? Why, so long as we are sending

such large quantities of money, and such great numbers of men and women to evangelize the foreigner in foreign lands, in foreign heathen lands, in foreign Roman Catholic lands, it seems a bit inconsistent to lose heart and faith in evangelizing the few foreigners whom God seems to be sending to this Christian land. It is time that, with a renewed consecration and a clear-visioned faith, we assume the responsibility that is placed upon us, and embrace the golden opportunity that is presented to us, and betake ourselves to the task of saving the teeming thousands that every year throng our shores. Either this, or else that other consistent thing, call in the forces from the home and foreign fields, and discharge them; run up the flag of truce, sign the protocol with the devil, and thereby declare that ours is a lost cause, and that Jesus Christ does not have all power given unto him in heaven and in earth, power to save all mankind, even foreign mankind, and that he has failed in his promise to be with his church to the end of the world, in fulfilling his commission, to disciple all nations. Far be it from us to entertain such a thought, but the rather increase our forces and move forward the whole line of battle. The success of our work among the foreigners that come to our shores is of such a character as to encourage us to increase our efforts for their salvation. Let us

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close no churches, but live holy and promote such revivals, that the coming of these foreigners will be the occasion of the increasing of the seating capacity of our places of worship.

No, it is not because the foreigner is present with us that the country church is on the decline. Nor is it that the people who compose our country churches move away. They have always been more or less migratory. Nor is it that they grow old and decrepit. They have grown old and decrepit evermore. They have sickened and died away. But despite these difficulties, and all difficulties, God has promised to maintain his church, and to carry forward the work of saving men, and he will redeem his promise when required conditions are met, and revivals of religion are promoted. The Superintendent of a District, in a conference of the Methodist Episcopal Church, recently gave the writer an incident that illustrates the truthfulness of what we contend for, that revivals of religion are indispensable to the life of the church. On the district of this Superintendent, was a circuit that was in a dying condition. Its church property was in poor repair. It paid but little for the support of the pastor. It gave scarcely anything toward the benevolences of the church, and everything else about the church was in a state of decline. An old-fashioned, pentecostal revival of religion visited the charge, and as is

always the case, everything about it took on new life. The church property was properly repaired. The pastor's support was made adequate. The people handed their pastor a check for five hundred dollars to take with him to Conference for church benevolences, that same year. One point on that circuit planned to have its own pastor another year, at a salary of one thousand dollars a year. Like results always occur when revivals of religion are promoted.

The same piteous cry that goes up for its life from the country church, is heard from the down-town churches of our large cities. The difficulties are substantially the same in both cases. The ever-present foreigner is in town. Many of the substantial members are moving to the suburbs. Others are growing old and decrepit, while still others are dying. In addition to the difficulties that confront the country church, the city church has to contend with the liquor traffic, the Sunday theater, the Sunday newspaper, the Sunday train, the brothel, the gambling den, etc. The way out of her dilemma is for the church, whether in the city or in the country, to promote revivals of religion, and we repeat and emphasize our contention, that revivals of religion are indispensable to the life of the church. Not alone for the salvation of the world, that too, but for the very life of the

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church itself. The church will die out unless we promote revivals of religion.

We may organize and plan. We may form brotherhoods, and emphasize the necessity of social service, and all the rest, much of which is good, in a way, and we do not rise up and condemn these things, but they do not meet the exigencies of the case. We will preserve the life of the church, and do the work that she was instituted to do, only when we all go about the work of promoting old-fashioned, pentecostal revivals of religion.

CHAPTER II.

A REVIVAL OF RELIGION DEFINED.

Many erroneous notions obtain, as to what constitutes a revival of religion. The massing of the churches of a whole city into a perfect organization is not a revival of religion. The appointment of committees on music, finance, visiting, ushering, advertising, printing, entertainment, etc., is not a revival of religion. Large chorus choirs, with the singing of solos, duets, quartets, double quartets, male quartets, female quartets, quintets and sextets, do not constitute a revival of religion. The coming of some flaming evangelists, whose fame has filled the world or distinguished preachers, who are noted for their well-rounded periods, or great scholars, bearing with them their multiplied degrees from the oldest and most renowned Colleges and Universities, is not a revival of religion. These may be, and often have been valuable aids to a revival of religion, when put under tribute of the Holy Ghost, and we do not decry them, but we repeat it, that in themselves they do not constitute revivals of religion, and they should not be substituted for them.

A revival of religion does not consist, as some

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suppose, in adding a large number of names to the church roster, and the greater the number added, the greater the revival. One of the most egregious blunders that the church has ever been guilty of, is receiving into the church, people who give no evidence of having a Christian experience, and who evince no desire for such experience. This practice has foisted upon all spiritual ministers and members a burden well-nigh intolerable.

A revival of religion does not consist merely in the conversion of sinners. This is a desirable thing, and it could but be wished that the clergy and laity alike were working more diligently and successfully on that job; but as good as this may be, it is not the primary idea of a revival of religion. Revive is derived from two Latin words, *re*, again, and *vivere*, to live, which, taken together, mean to live again. Webster's Unabridged Dictionary defines the word revival thus: "Renewed interest in religion after indifference and decline; a period of religious awakening; special religious interest." It appears, then, from the etymological meaning of revive, and Webster's definition of a revival, that every true revival of religion begins with the church, and this is entirely agreeable to the teaching of the Scriptures, and with the facts of history.

The one pre-eminent command that the Savior gave his disciples was, that they should tar-

ry in the city of Jerusalem until they were endowed with power from on high. Likewise he promised them that they should receive power after that the Holy Ghost came upon them. Almost with his dying breath he prayed that they might be the recipients of that power, which when once received, made them the flaming revivalists that they were.

Now, as a result of the Apostles' receiving this revivalistic preparation in their own hearts, the results followed that are always the infallible signs of the Church's receiving her pentecost.

First, sinners were pricked in their hearts, convicted, so that they began to enquire what they should do to be saved. At no time in the history of the church, perhaps, has it been more imperative than now, that the same conviction come to the unsaved, in the church and out of the church, that was displayed on the day of Pentecost. This is the indispensable pre-requisite to the salvation of every sinner. No man can ever be induced to seek salvation, until he is convicted that he is a sinner, and the means that the Spirit is pleased to employ, to this end, is a church filled with the Holy Ghost.

Another characteristic of every true revival of religion is, that sinners will repent of their sins. This means more than a sorrow for sin. It means a determination to turn away from the practice of sin. Doctor Noah Webster, the

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great lexicographer, defines repent in this manner: "To be sorry for sin as morally evil, and to seek forgiveness; to renounce the love and practice of sin." This definition of repentance exactly accords with the teaching of the Scriptures, and is what every man really experiences who truly repents of his sins. Alas, for the absence of this repentance, in too many seekers in not a few of our modern, so-called revivals.

Still another characteristic of every scriptural revival of religion is, the remission of sins. This is not turning over a new leaf, nor merely forming a resolution, nor signing a card, nor yet joining the church. It is old-fashioned, Bible conversion, with its concomitants, the witness of the Spirit, adoption into the family of God, and the rest that is the scriptural inheritance of every child of God.

Another characteristic of every true revival of religion, and the last one that we shall mention is, the entire sanctification of those who have been converted. Some maintain that when a soul is converted, that the carnal nature is also destroyed, and that all that remains to be done is to go on growing in grace. This is a very natural mistake. Many sinners were made so happy when born from above, that they were led to think that not only were their sins forgiven, but that the carnal nature was also destroyed. Sin did not stir, and they were led to conclude it did

not exist. But sooner or later, and usually sooner, the discovery will be made that the carnal nature was not destroyed, and in order to the maintenance of the new life imparted, and proper advancement in the same, another work is necessary, namely the destruction of that carnal nature. Peter made this plain when he declared, on the day of Pentecost, that those who received the remission of their sins, should also receive the gift of the Holy Ghost, by complying with required conditions. What occurred to the disciples in the revival that came on the day of Pentecost will take place in every pentecostal revival. Not only will sinners be convicted and converted, but believers will also be wholly sanctified. This was so in the revival of the Wesleys, with the early Methodists in North America, in the modern Holiness Movement, and in all others that have been promoted on pentecostal lines, and so will it be to the end. Some have sought to run the gospel train on the single track of justification, but the train was ditched, and it has required God's holiness wrecking train to get her out of the ditch, and place her on the double track of justification and purification, the road on which God means to run the gospel train into the Celestial City.

Every true revival of religion is from God through human instrumentality. One which clarifies the moral atmosphere; which makes the

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world just; the nation righteous; the church evangelistic; the family pure; the individual holy; "it is blod-red, snow-white, sky-blue, making the whole man clean clear through, and clear clean through;" which shall cause the gospel to be published to the ends of the earth, and the ushering in of the Millennial day, when the nations of the world shall pay homage to Jesus, bowing at his feet in submission to his will, crowning him King of kings and Lord of lords.

CHAPTER III.

THE PREPARATION OF THE MINISTER FOR REVIVALS OF RELIGION.

The indispensable necessity of preparation, in order to the obtainment of success, is apparent in all the vocations and professions of life. The husbandman must make adequate preparation in seed-time, in order to be requited in time of harvest. This principle holds good when applied to the mechanic, the artisan, the professional man, the business man, to every man, in every walk of life.

Likewise fitting preparation must be made by the minister, for revival work, if it is to be successfully promoted. To neglect this, is to entail failure, partial or complete. This is obligatory upon the minister whether he be a pastor or a special evangelist. No substitute will suffice. It can not be made by proxy. It is purely personal.

The experience of the writer, in his work as a special evangelist, has been, that usually very meager preparations, if any preparations at all, have been made, either by the pastor or the people, for the revival meetings he has been called to hold. There have been some honorable ex-

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ceptions, but the rule has been that little or no preparation was made. They seemed to proceed upon the hypothesis that a successful revivalist is coming, who, if he cannot heal the sick, and raise the dead, can cast out devils, even the devil of no preparation.

There is as much obligation upon the pastor to prepare the way for a revival when he is to have the assistance of an evangelist, as when he is to conduct the revival alone. Many do not seem to think so, if we may judge by the course they pursue.

Pre-supposing that he is in possession of a Christian experience, the first indispensable preparation for the minister to make is, for him to seek and obtain the baptism with the Holy Ghost. No amount of natural ability, or scholastic preparation, or schooling in methods, or personal magnetism, or pleasing personality, can suffice for his personal pentecost. Those things are desirable, and helpful, but are inadequate to the great responsibility of turning men from sin and hell, godward, and heavenward, and we fear too much stress has been laid upon them. If the Savior thought it indispensable for the Apostles to receive the gift of the Holy Spirit, in order to perform the work he gave them to do; if he commanded them to tarry till they received it; if almost with his dying breath he prayed that they might be sanctified; if the re-

ception of their pentecost made them flames of fire wherever they went, doing exploits for God; if this was the one motive factor in the lives and work of the Wesleys and their co-adjutors, and all others since their time who have had such marvelous results attend their ministries in the salvation of men, can any preparation short of the baptism with the Holy Ghost suffice for the ministers of modern time, if they are to discharge the obligation that is upon them, and do the work that has been committed to them? If it is true, "Like priest, like people," and "that a stream can not rise higher than its fountain-head," the minister's personal pentecost is indispensable to make him the inspiring leader and example to his people in revivalistic conquest. It is well-nigh impossible for a people to advance more rapidly in spiritual preparation for a revival of religion, than their ministerial head.

The minister must see the necessity of a revival of religion, and desire it more than all else, except God himself. It is greatly to be feared that too many ministers have no desire to have revivals of religion, and hence put forth no effort to promote them. The writer once spent six consecutive months, in revival work, in a Capital City in the central west. That city was a city of churches, and of church-going people. While the different denominations were well represented in splendid church buildings, and large

memberships, it was a Methodist stronghold. This denomination had a godly number of leading churches, with fine church and parsonage properties, large memberships, with wealth, social and commercial standing, and all the prestige that such churches carry with them. Then there were the second and third class appointments, grading on down to the smaller churches, perhaps a score and a half in all. Many of the smaller churches and the more important ones, too, held revival meetings, with more or less success in soul-saving. But four at least of the large, wealthy, influential churches put forth no effort to promote revivals, while we were in that city, and we were there at that season when revival meetings are usually held, if they are held at all. To the writer these churches were an object lesson. There were not less than four churches, with splendid church edifices, large memberships, wealth, social and commercial standing, large expenditures of money, intellectual and scholarly ministers to man their pulpits, and no revivals of religion, and no effort to promote them. The situation in that city is only an example of the conditions that exist in many cities throughout the country, which is simply appalling. Men will strive to obtain what they desire, and the converse of this is true—they will not put forth any effort to obtain what they do not desire. To secure a revi-

val of religion, one must have an intense desire for a revival of religion.

The minister must determine, under God, to have a revival of religion at any cost and every cost. He must see no man "save Jesus only." He must set his face like a flint against every obstacle. If he be a pastor, he must be determined to have a revival of religion, though many of his members may oppose him in his efforts to promote one. This will not be an easy task for him. These people give him and his family a comfortable support; they have extended to him and his the hospitality of their homes; he and his family may have been the recipients of beautiful presents from his people, as a token of their love and esteem for them, and to so far disregard these and all other favors bestowed, as to ignore their wishes in his effort to promote a revival, will require nothing short of self-crucifixion, and a heroic faith and courage imparted by God alone.

He must be determined to promote a revival of religion, even though his officary oppose him. This will be quite as difficult or even more so, than to oppose the rank and file of his membership. The officials of a church sustain a similar relation to its pastor, that the crew of a ship sustains to the captain; that the subordinate officers of an army do to the Commander in chief; that the President's Cabinet sustains to the

President of the United States. They are his advisers; his standard-bearers, yea, they are his brethren in Christ Jesus, and to work in opposition to them or to any considerable number of them, is not an easy or pleasant task, but it is one that must be performed in the fear of God, and for the salvation of mankind, if it becomes necessary to do so.

To promote a revival of religion in the face of such obstacles as we have been rehearsing, and of all others that may present themselves, may not only eventuate in a change of appointment for the pastor, but a change from a large appointment to a small one; from one that is desirable, to one that is not desirable. But the revival must be promoted at any cost and every cost, if we are ambassadors of Christ.

The world, with its maelstrom of worldly amusements and wicked practices, and sinful devices, will contribute her part to defeat the revival, but the minister must rise above them all, and be unwavering in his purpose to have the revival.

Satan will beat his drums, muster his forces, and, at the head of the column, march to the affray, and lend every influence that hell can contribute to defeat the revival, but the minister must hold steady, remembering that "greater is he that is in you, than he that is in the world,"

and all the other rich assurances of God's word that he will cause him to triumph.

When such opposition to the revival is in evidence as we have been tabulating, it will be easy, yea, natural for the minister to become conservative and compromising. It will not be difficult for him to reason in this way at such a juncture: Here are my officials, who are men of acknowledged ability, of recognized wisdom, and have had wide and varied experiences. They are good men. They love the church. Shall I pursue a course contrary to their wishes? My people have shown themselves to be a loyal, appreciative people. They are Christians. Shall I estrange them from me, and forfeit the influence I have over them for good?

Again it will not contribute to my highest usefulness to displease the outside world. Many of them are my warm friends. They attend upon my ministry. They contribute toward my support. If I offend them, I cannot hope to reach them and lead them to Christ.

The charge I now hold is a desirable one, and gives promise of large returns for my labors, if I am wise. To be sent to a smaller and less desirable one, would narrow my field of usefulness. It will humiliate my family, and bring reproach and humiliation to myself, etc. Wonder if this does not account, in large measure, for the fact little or no effort is put forth to promote

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revivals of religion in too many churches?

We do not presume to say that the minister should be rude and obstinate. Or that he should needlessly offend people. Or that he should be indifferent to the godly judgment of his church, and especially to the officials of his church. But we do mean to say that at such a time it will be well for him to view time in the light of eternity, and to see men in the light of the Judgment day. For him fairly, faithfully, and lovingly, to state his convictions to his church, and especially to the officary of his church. That he is an ambassador for Christ; that he feels the weight of the responsibility; that he must meet God and his people in the Judgment day. If this course be pursued there are very few churches, we are persuaded, that would not fall into line with the pastor, and not only accede to his wishes, but aid in every laudable, and consistent manner to make the revival a success. It is to be greatly feared that many churches are more anxious to have revivals of religion promoted in them, than the pastors are to promote them. Many churches that have been known as revival churches, have been greatly grieved when they have been served by pastors that put forth little or no effort to promote revivals, and seemed to have but little if any interest in revivals of religion. It is our profound conviction that if the pastors of the last quarter of a century

had been persistent in their efforts to promote revivals, the church would have followed their leadership, and we would have been spared the spiritual dearth that is apparent in every quarter. But if his efforts are unavailing to induce his church to second his efforts to promote a revival of religion, and he is convinced that it is God's will and God's time for him to hold the revival, let him go forward with that revival in the name of the Lord, and leave the results with God.

Rightly to prepare for the revival, the minister must spend much time in prayer. First, he must pray for himself, then for the church, and especially for the unsaved. He should pray till a new anointing of the Spirit comes upon his own soul. Then till God shall give him a compassionate love for the unsaved. He must have the burden for a revival upon his heart so heavy that he will live in the very spirit of prayer. In his praying he must have faith that God will co-operate with him in his efforts to promote the revival, and give him success. Being filled with the Spirit, he must depend upon the Spirit for help and guidance in every detail of the work.

The minister, if he be a pastor, immediately preceding the time for holding his revival, should preach a series of sermons on the different phases of a revival. In his social meetings,

in the homes, on the streets, and everywhere he should talk about the revival. Being interested himself, he must seek to interest others. He must come to the place where he will be so burdened for souls that, in some measure, yea, in large measure, he will feel as Moses did, when, in his solicitude for ancient Israel, he cried out, "Yet now if thou wilt forgive their sins and if not, blot me, I pray thee, out of the book which thou hast written." Or, like Paul, when he exclaimed: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

CHAPTER IV.

THE PREPARATION OF THE CHURCH FOR REVIVALS OF RELIGION.

The necessity of preparation, on the part of the church, for a revival of religion, is quite as important as is the preparation of the minister himself for it. Indeed they are so almost inseparably connected, that it is well-nigh impossible to separate them.

The average church member no longer profoundly, earnestly, ardently believes in the local, home church revival, with its divinely-appointed characteristics of conviction, confession, restitution, repentance, forgiveness, regeneration, the witness of the Spirit, and entire sanctification, if we may judge by his attitude toward it. He may give his permission for such a work of grace to be carried on, provided he is released from contributing to it by getting right with man and God; from faithful attendance upon the services; from self-denial of every kind; from any interruption in his business or social programs; from personal effort to save mankind; or any other service or sacrifice that might reasonably be expected of a child of God. A faithful, godly few, in the modern church, still

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believe in the old-time revival, and stand pledged to co-operate with every right instrument to promote it, and continue to agonize in prayer for it, but they are in the minority. There is no better evidence of this state of things than that men are not being saved in the numbers that they should be. Revivals of religion are not being promoted so extensively as duty demands. This state of things ought to excite alarm, and prompt the church to quick and loyal activity to correct this condition.

The trend of the church is toward federated movements, in which whole cities are organized, great preachers are imported, noted singers are secured, and the whole movement is projected on a large scale. They have been fruitful of good results, along certain lines, though they have come far short of what needed to be accomplished, and they have not supplied the need of the local, home church, nor done the work that the local church revival is capable of doing, and needs to have done. In view of their high cost, and lack of results secured in real salvation, and the loss to the local church, and the absence of the spiritual and numerical results that should come to the churches in the cities in which they are held, it is the judgment of many able and godly people that they are not worth while.

Since it is a fact, then, that the church has,

in large measure drifted away from the primitive idea of a revival of religion, one of the first preparations for her to make is, to return to her faith in the same, for people will not give themselves to the promotion of enterprises in which they have no faith. Some meditation, on the part of the church, at this juncture, will be valuable, not to say indispensable.

That for which the church was primarily instituted, and for which she is supposed to stand is, first of all, a pre-eminently spiritual life in its individual members. Not in the church as a collective whole, primarily, but in the individual life as the basal unit out of which the whole church shall be constituted. The second thing for which the church is supposed to stand, and for which she was organized, is the spiritual conquest of the world. Is the church of today in possession of that spiritual life that has been provided for her, by her Head, and that he expects, yea, demands of her? There can be but one answer to this question, and that is she is not. Then this other question naturally follows. Is she accomplishing what she ought to accomplish, and what Christ expects her to accomplish in the evangelization of this world?

A negative answer is the only one that can truthfully be given to this question. She is not. As one has tersely and truthfully stated the condition, "men, as never before, are being

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organized, socialized, even dramatized, and finally gormandized, in great processions, heading toward feast-conducted conventions," but they are not in large numbers being evangelized and saved. This is not driveling. It is not pessimism. It is a fact too patent to every observing mind.

If a business firm should discover that its business was being conducted in such a manner as not to yield suitable profits, or at a positive loss, it would not only alarm the members of that firm, but they would set about to remedy the condition. So it should be with the church. Each member should address himself to the task of properly adjusting his relations with the Lord. He may never have been converted. If not, he should seek diligently to be converted. How can he be the instrument of another's salvation, when he has no knowledge of salvation himself? This will involve all that has ever been involved in a man's getting right with God. He may have once been converted, but he has lost out in his soul. Alas, for the large number of this class that are in the church, as well as the class just referred to.

This will eventuate in the harmonizing and unifying of the membership of the church as nothing else will, and this is indispensable to the success of the revival. It may cost the individual member much to come into harmonious

relations with his brethren in the church and with his God, but it is worth all that it costs and far more. It is a pitiable sight in the eyes of God and of men, to see a company of people professing to be Christians, and the only visible representatives that God has in this world to save mankind, entertaining feelings of hatred, ill will, malice, and all the rest that proceeds out of an unregenerated heart. And added to this, to observe them entering into all the worldly pleasures, and associations, and practices that the world indulges in, makes it quite necessary that they should repent of their sins and bring forth fruit meet for repentance. It is still true that "judgment must begin at the house of God," if revivals of religion are to be successfully promoted.

But it is not enough for the church to be converted; in order to be in its most efficient condition for revival work, it is also necessary that she be in a state of scriptural purification. The Savior prayed that not only should the Apostles be sanctified, but the whole body of believers as well. The possession of this pentecostal grace has characterized the people who have been most successful in promoting revivals of religion in all time, and if we are to expect the highest measure of success in revival work, and such as has attended the efforts of these, it is imperative that we have like preparation, that

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we be endued with the same pentecostal power.

The church must recognize the need of a revival of religion. This need will be apparent by looking at the condition of the average church. In many places the congregations are small. If this is not the case, they are not spiritual. Prayer meetings are sparsely attended; the class meeting has died out; the finances are hard to raise, etc.

The need of a revival will appear by looking at the homes of many of the church members. There the children are growing up; may be they are already grown to manhood and womanhood, and in their growing, too often they have outgrown the Sunday school and the church services. They are never seen in the former, and seldom in the latter. Many of them are the companions of worldly, not to say wicked associates. They have forgotten to practice the precepts that their parents taught them, or that they should have taught them.

Some have gone deep into sin, and the hearts of fathers, mothers, and loved ones are breaking over that fact.

The need of a revival will be apparent if we look at the outside world, and see the Sabbath desecrated, the open saloon, the theater, the Sunday train, the Sunday newspaper, the brothel, the gambling den, the dance hall, the wine room, corruption in politics, the violation

of law with impunity, and ten thousand other things that conspire to degrade the race, and drag mankind down to hell. In the presence of these conditions, old-fashioned revivals of religion are the only remedy that will meet the exigencies of the case, and the church must recognize that fact, and put herself in proper relations with God and man, to change these conditions, and solve these problems, and save the world that lies in wickedness.

Importunate prayer, on the part of the whole church, is indispensable to an adequate preparation for a revival of religion. We treat this subject more fully in another chapter, and will not dwell upon it at length here.

All social functions and business engagements must be discarded as far as possible, that the attention of the people may not be deflected from the revival, that the attendance may not be lessened, and that the Spirit of God may not be grieved. Any failure at this point, on the part of any considerable number of the church members, may bring disastrous defeat to the revival meetings.

The revival must be advertised. We are living in a day of advertisement, and the man that does not advertise his wares will not be likely to find a ready market for them. Likewise the revival must be advertised. Some weeks before the revival is to begin, let it be published in the

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secular press, giving time and place of it. State who will lead the revival, whether the pastor alone, or the pastor with the assistance of an evangelist. Give publicity to any other characteristics of the meeting that will especially interest the public, stating who will have charge of the service of song, and any other fact of special interest.

Some ten days before the revival begins, make another announcement through the press. At the same time scatter bills far and wide, announcing the meeting. Put them in every home, in every business place, in the hands of every person that can be reached. Post some large bills in prominent places. Stretch a streamer across the street in front of the place where the meeting is to be held, giving, in large letters, an announcement of the meeting, the time of the services, and who will hold them.

A few days before the revival begins, scatter small bills again among the people, merely announcing the time and place of the meeting, and who will be in charge of it. Make a special effort to have a large attendance at the first service, which hold on a Sabbath if at all practicable.

These methods of advertising are merely suggestive. Many others may be employed, but by all means advertise. For two or three weeks before the revival meetings begin, it has

often proved a valuable preparation for the revival to hold as many cottage prayer meetings as can profitably be maintained, in the residential district, led, for the most part, by godly laymen. Let these meetings be announced in advance, by printed bulletins, giving date, place, and leader for each meeting in the entire series. In such meetings, ample opportunity and aid will be given for the adjustment of one's relations with God and man, and for the development of latent talents, as well as to urge the personal responsibility that each one sustains to the meeting, withal making prayer the keynote of every service, and emphasizing the importance of prayer to the exclusion of every other thing.

Let a day be set apart for fasting and prayer, when the people shall give up secular pursuits as far as possible, and gather in their accustomed place of worship, and give themselves to prayer. This will be an opportune time for confession, contrition, and restitution, and for the adjustment of any personal grievances that may exist between the different members. Let this be a time of self-examination, when each person shall put himself in such relation with God as to enable him to pray prevailing prayer, and to work successfully for the salvation of mankind.

CHAPTER V.

THE RELATION OF THE OFFICIAL BOARD TO REVIVALS OF RELIGION.

Save the influence of the pastor himself, there is no influence in the whole church that is so potent to accelerate or retard the progress of revivals of religion, as that exerted by the official board. They sustain that relation to the pastor, to the church, and to the whole community, that makes it possible, ordinarily, for them either to make or break the revival. This places upon the officary of the church a responsibility that is incalculable. This responsibility very clearly indicates what sort of persons ought to constitute the officary of the church. They should be holy men in the broadest acceptation of that term. The Apostolic church, by the direction of the twelve Apostles, sought out men full of faith and the Holy Ghost for officials in the church, and their example is worthy of our emulation. Not men that are merely converted. That would be a great thing, and it is indispensable, and would be going a long way toward being holy. Not men that have a theory of holiness, nor a theology of holiness,

nor yet a profession of holiness, but that are really holy in heart and in life. Some are in official relation to the church, who are pronounced in their faith in the scriptural doctrine of holiness, who lay no claim to the possession of the blessing. Others profess to enjoy that grace, whose lives do not accord with their profession. It is not enough to believe in it, to profess it, or to be friendly to the blessing of holiness, but to the highest usefulness, as an official in the church, to possess and live scriptural holiness.

The officials should be exemplary in their lives before the church and before the world. How many times the cause of God has been compromised, the work of revival meetings been hindered, and the unsaved made to stumble, by the inconsistencies of official members. The devastation that the church has suffered from this quarter is incalculable. On the other hand the good that has been accomplished, the souls that have been saved, the good influences that have been spread abroad, and how the whole work of God, through the church, has been accelerated by the exemplary lives that the officary of the church have lived, and the good influences they have exerted over their fellows, can never be adequately estimated till the books are opened, and every man shall receive his just reward.

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The officials should be men full of wisdom. Not men full of compromise with evil. They should give no quarter to that. But full of wisdom to deal in a wise way with all the perplexing problems that confront the church in our day, and especially with the one problem of how to win men to God, which should take precedence over every other problem, and, which solved, will prove the solution of about every other problem of vital importance.

The officials ought to be men of prayer. They will be if they are holy and righteous. This is indispensable to the lives they are called to live and the work they are commissioned to do. The eyes of God, the church and the world are upon them, and the least they ought to do, in this respect, is their best.

The officials ought to love revivals of religion, and bend every energy of their consecrated manhood to promote them. This will they do, if they measure up to the standard we have indicated, and that God has set up in his Word for them. Pity the man who assumes the responsibility of an official in the church, and especially in those churches which have stood for revivals of religion, and which owe their origin and existence to revivals of religion, and yet not only does not put forth any effort to promote them, but does not even believe in them. It seems that the only consistent course for such an

one is to go forward for prayers, and do his first works over, if ever he experienced any work of grace in his heart, or resign his official position, and give place to some one who will be true to the divine order, in the institution of the church, and to her doctrines, polity, and history.

The author, in the thirty consecutive years of his revival work, has observed that, as a rule, a large majority of the official members are not present at revival meetings. Not more than a third or fourth of them attend with any degree of regularity, and out of that number a good proportion are not efficient in revival work. There are some honorable exceptions to this rule, for which we are devoutly thankful to Almighty God, but this is not the rule. Of those who attend, a goodly number do not have the greatest social or financial influence in the places they reside, and hence are circumscribed in their influence to reach a class that should be reached, and in promoting the work of salvation to the extent it should be promoted. This is an appalling state of affairs, and should arouse the church to her best endeavor to remedy this condition. It should not be thought an anomaly for the officary of a church to be in the forefront of the battle in time of revival. To be able, efficiently, to pray for the unsaved, to instruct the seeker, to warn the unconcerned, and in every way possible to be the strong

right arm of the leader of the meeting, and to give an inspiring example to the whole church in their efforts to save mankind. But in the absence of this, what is the remedy for this condition? This is a subject too comprehensive to be treated in this place. But it is one so vital to the best interests of the church, that we venture a few suggestions, which may provoke others to a fuller discussion of this important theme.

In the first place the church should cease to place in official relation men who do not give substantial evidence that they are in possession of a normal Christian experience, whether they be rich or poor. The church seems to have proceeded upon the fallacious hypothesis that rich men are a necessity to the church, even though they give no substantial evidence that they are in possession of a Christian experience, which is in direct opposition to the teaching of God's Word. This peril to the church was foreseen and deplored by the wise and godly founder of Methodism, and it had been well if his wise counsel had been heeded, not only by Methodists, but by every branch of the Christian Church. The evil of this practice is apparent. When the rich man, though he be unconverted, becomes a member of the church, he is expected to pay liberally for the support of the church. This may be why he is so much sought for many a time. He, in turn, since he pays a good

share of the bills of the church, will expect to be given the privilege of dictating the policy of the church. One can well see how disastrous this may prove to be along many lines, and especially along revivalistic lines.

Then the church should seek to have the unconverted church officials converted. There seems to be but little effort put forth on this line, if we may judge by all we can see and hear. The lack of effort in evangelizing rich church officials, give rise to the query whether they are thought to be possessed with souls like other mortals, and whether it is worth while to put forth any effort to save them. While holding a series of revival meetings in a large church, in a leading city in the Middle West, the writer accepted an invitation of one of the influential official members of that church, to visit the stock yards. In seeking permission of the owners of some of those large packing plants, to visit the same, we were introduced to many millionaires, some of them multi-millionaires. At the conclusion of our visit, our host remarked that we had been shaking hands with millionaires all the morning. Those men received us most cordially, and treated us most courteously. They not only gave their ready consent for us to visit their plants, but furnished us a competent guide, and extended a cordial invi-

tation for us to lunch with them at the noon hour in one of their splendid cafes.

We were impressed with their uniform courtesy and cordiality, and wondered if any one ever spoke to them on the question of their soul's salvation. Some of them were officials in Christian churches, in Methodist churches. No doubt they had often been solicited for subscriptions to carry on the different branches of church work. Their influence had been sought to carry out plans projected for church enterprise. No doubt their money had been given in liberal subscriptions, and their influence lent for the purposes desired, but who ever showed a concern for the salvation of their souls? But how do we know they were not in possession of a Christian experience? some one may ask. We hope they were. Our heart was drawn out in sympathetic love for their spiritual welfare. In some similar cases, no doubt, they were in possession of such experience. But if we may judge by the lives too many such ones live, we are forced to the conclusion that they were not, and to this other conclusion, not much effort is put forth to help them into such experience. God pity us! May he help us.

The two things, then, we would suggest as a remedy for the spiritual condition of the official of the church is, cease placing men in official position in the church who are unsaved,

and by all possible, and laudable means, seek to save those already in such position.

The entertaining of any unkind or unchristian feeling on the part of the members of the official board toward one another, is most detrimental to the revival and should be put away. Not to do this may ruin the revival meeting. It is related that a pastor in the west was appointed to a church which was divided by the illwill two of the classleaders entertained toward each other. That charge had had seven pastors in as many successive years. Each one refused to be returned for a second year except the seventh one, because of the division those two leaders caused. The seventh pastor thought the time had come when something should be done to remove the difficulty, and place the church in better condition. Each one of those classleaders related to the pastor the situation and laid the blame on the other. The pastor seeing that it was a case that must have administered a remedy that would kill or cure, determined to administer that remedy. He requested each leader to meet him in his study at a certain time. When they were once there, and they did not manifest the most friendly feeling toward each other when they came together, the pastor remarked that he always asked the blessing of God upon all he undertook, and he proposed they kneel and pray. He took good

care to kneel between them, and placing a hand on each one of the leaders he said: "Oh, God, here are two of the biggest hypocrites in all this country. They are leaders in the church, and profess to be Christians, but for years they have divided the flock of God, and prevented souls from being saved, and the church being built up. Lord, in thy own way, remove them. We do not ask that thou should kill them, for while they are not fit to live, surely they are not prepared to die. But get them out of the way that souls may be saved and thy kingdom built up."

This man had the reputation of having his prayers answered, and he did not pray long that way till one of those leaders approached the other and said, "David, I am to blame for all this trouble in the church. I allowed reports to be circulated about you that I knew were not true." The other interrupted by saying, "No, William, I am to blame for all this difficulty, I was too proud and stubborn to confess I was wrong, and encouraged my friends to believe I was the one to suffer wrong." "David, will you forgive me?" "Yes." "William, will you forgive me?" "Yes, David." They embraced each other, and then fell upon their knees and prayed God to forgive them. The word went forth that those two leaders had become reconciled to each other, and renewed their covenant with the Lord, and such a revival broke

out then as had never been known in that community.

Every charge that we ever served as pastor was in a fuss except one, and that was too dead to fuss, and only when the people got right with each other and with God, did it please him to revive his work, and save sinners and sanctify believers.

CHAPTER VI.

ALTAR WORK IN REVIVALS OF RELIGION.

The altar, or "Mourner's Bench," as it was popularly styled in the early days of Methodism, is a modern device. In Apostolic times, the Spirit fell on the people while the Word was being preached, and men and women were pardoned and purified while the preaching went on. It seems to have been a thing expected in that time. Maybe if the Word were preached with the same power now as then, and preachers and people alike had adequate faith, that the work of salvation would be accomplished now as then, while the truth is being preached, and thus the altar work would be unnecessary. In some meetings we have known this thing to occur, and maybe it would be of more frequent occurrence, if preacher and people were in like relations to the Lord now, as the people were in Apostolic times, and exercised similar faith that they exercised. One prominent evangelist has declared that the altar is only for belated passengers who have missed the lightning express. Until that time shall come, when the old method shall again be employed instead of the new one, the altar, or

some equivalent, or substitute for it, will likely remain in vogue.

The altar service is the focal point of every revival meeting. It matters not what has been the character of the service that has preceded that part of the meeting, how intoxicating the singing; how unctious the praying; how edifying the testimonies; how powerful the preaching; unless men can be brought to the place of immediate decision for God, in so far, the service is a failure.

Everything, then, relative to the whole service, should converge to the one point, at the proper time, to bring men to an immediate decision to accept Christ as their Savior.

Everything in the preliminary service ought to be made to bend to this end. The service of song should not be unduly protracted. This point should be very carefully guarded by the one in charge of the meeting. The leader of song, feeling the responsibility that is upon him for this part of the service, and having a predilection for singing, urged on by the admiring crowd, which is not slow to manifest its appreciation of his splendid efforts, may protract the service of song to too great a length, and thus consume time that should be reserved for the altar service.

The testimony meeting, that often precedes the preaching, may be protracted to such length

as to ruin the altar service. The people get happy, and shout and sing, and clap their hands, apparently forgetful of the direful consequences that will come to the altar service by this thoughtlessness.

Unnecessarily lengthy announcement of services, and things to take place, with an exhortation given gratis, and many such things, may prove to be a Waterloo to the altar service. It is the bounden duty of the leader of the meeting to hold a firm grip upon all these things, and lovingly, though firmly and adroitly, insist that only so much of the time as is proper to these things, all good and necessary, in proper bounds, shall be consumed, and thus reserve adequate time for the altar service.

The preacher must be pious, practice what he preaches, and not consume more time in preaching his sermon than is meet, and will give ample time for the altar service. It is barely possible that all of us preachers, who have been accustomed to preaching in revival meetings, will have to go forward for prayers, at this juncture, for past offenses, or present shortcomings. A great deal of time has been given to the discussion of the subject, how long the sermon ought to be in revival meetings. One sanctified Methodist Bishop is reported to have stated that, no man can preach a sermon in thirty minutes. If this be true, his statement

needs qualification. Many, who have had wide experience and observation in revival meetings, give it as the consensus of their opinions, that the sermon should occupy all the way from half an hour to an hour, striking the average at forty-five minutes.

We do not believe any definite rule can be given as to how much time ought to be occupied in the delivery of the sermon. The circumstances under which the sermon is preached; the character of the people to whom it is preached; the subject discussed; the preacher preaching the sermon, and many other things, must determine what length of time the sermon should occupy. It should be the rule with the preacher to cease his discourse when he is reasonably certain that he has accomplished the purpose he had in view in preaching the sermon. If he can do this in half an hour, he has gained much. If it requires an hour let his object be accomplished. But if he can get through in forty-five minutes, that will be still better. The preacher may be helped in his endeavors to condense, by telling no more stories, nor giving any more illustrations, than are necessary to make clear his thoughts, and emphasize the same. Let him never be guilty of telling stories for the sake of telling them, nor giving illustrations for the sake of illustrating, always remembering that telling stories, or giving illus-

trations is not preaching. It will be well for him to leave out all of the *fine parts* of his sermon.

In the effort to preach short sermons, the importance of preaching must not be lost sight of, "for it pleased God by the foolishness of preaching to save them that believe." The character of some minds is such that it requires a more lengthy presentation of the truth to convince them, and induce them to act, while others may be brought to a decision in a shorter time. Hence, there may be a place for the more lengthy sermon, as well as the shorter one, in the same revival. Sometimes in the first part of a meeting, longer sermons are more necessary than in the latter part of it, when the people have been convinced, and are so convicted that they only want an opportunity to act. At such a time, a burning exhortation may suffice. Ordinarily a sermon an hour and half, or two hours long, when the preacher is preaching twice daily to the same people, we regard little less than an outrage on the meeting.

How to induce people, who have been brought under the conviction of the Spirit, to come to the altar, is a question of supreme importance. This requires tact, versatility, and help from God. One needs constantly to rely upon the Spirit for wisdom and guidance, and continually look to him for leadership. There is great danger, at this point, of getting into a

rut. To use one method, to the exclusion of all others, is to insure defeat.

We give some methods which have proved successful in meetings we have held, that may prove helpful, and that may be suggestive of others. Sometimes, immediately after the sermon is finished, without singing, or doing anything else, state that the meeting is held for the good of the people, and not for any selfish purpose. That sin has wrought great havoc in the lives of men, but that Jesus loves them, and that he died to save them. That they all expect to be saved some time before they die, why not attend to this important matter at once. Then ask all that desire to begin the Christian life now, and that desire the prayers of the Christian people, to raise their hands. If they respond to this invitation, then press it a little farther by stating that they are sincere in their desires, why not act now, come forward with the Christians and all pray together? This prepares the way to invite Christians to seek cleansing, and the invitation to them may be made in a similar way. By pursuing this method, we have seen the altar and front seats filled with earnest seekers.

Another way that has proved successful is, after the sermon, to rise and sing some appropriate invitation song, and invite every one that desires to be converted or purified, to come

to the altar at once for a season of prayer. If they hesitate, then ascertain how many are converted, and how many desire to be converted, and that want the Christian people to pray for them. In like manner ascertain who are sanctified, and how many desire to seek that grace. Invite those who have expressed the desire to be prayed for, and all Christian people to hasten to the altar, bringing their friends along with them, meantime singing an appropriate invitation song. We have often found this method successful when the other one that we mentioned, had failed.

It must not be forgotten that Satan, with his various devices, the depravity of the human heart, and the influence of wicked associates, all combine to prevent people from coming to a decision to seek God. If the second maneuver has proven unsuccessful, try another. Ask all the Christian people, and those interested in their own salvation, to remain for a season of prayer while the rest of the congregation are given the liberty to retire. It will be well to sing while the people who leave are retiring. We have found this a wise course to pursue on Sunday nights, and at other times when the crowds were unwieldly, or irresponsive. When the crowd has retired, then make another appeal to the unsaved and unsanctified to yield at once. We have sometimes seen the altar filled with

seekers, by pursuing this course, when the other two have failed, and thus the meeting was saved from defeat. There are many other methods that may be successfully employed, and we merely give these as examples. Often the revival tide runs so high, and people are so anxious to be converted and sanctified, that it is only necessary to give the invitation and they come, and sometimes they will come without an invitation, but when they do not come in this spontaneous way, it is necessary to use some means by which they can be brought to a decision.

Always "shock up" before dismissing the congregation, by ascertaining how many will pray for the next service, and how many desire to be prayed for. Sometimes at the very close of the service, people express a desire to seek the Lord at once, and by giving them the chance, the meeting may be saved from defeat. Always close the meeting with victory, if possible, though it is not as great a victory as may be desired.

One more important phase of altar work claims our attention, before passing from this important and fruitful subject, and that is how to deal with seekers when once at the altar. Many things have transpired in altar work that have been disgusting to intelligent unsaved people, and Christian people as well, and that have

hindered the very cause we seek to promote.

It is not wise to invite the church promiscuously about the altar to instruct seekers, but, as far as possible, we should prevent this. Many excellent people, even sanctified people, are not apt in giving intelligent or helpful instruction to seekers. It is unfortunate that so many think they can, when their efforts prove that they cannot impart such instruction. They hinder, rather than help the seeker.

The practice that obtains in some altar services of two or three or more persons trying to instruct a seeker at the same time, is confusing, and is fraught with no good results, and should not be tolerated. It is possible for good people, in their zeal to help the seeker, to be betrayed into this blunder.

Another blunder quite as egregious and harmful is, to have two or three persons, or, as is sometimes the case, as many as can crowd about the altar, pray in a loud tone of voice, at the same time, as though noise is power, and greater the noise the greater the power. To pursue this course will not help, but greatly hinder the meeting. Let one lead the prayer, while others follow in the petition that is being offered ejaculating their assent, and joining with the one petitioner in faith for an answer. Then let another that may have the spirit of prayer, lead, while the remainder join with him in his suppli-

cation, thus avoiding confusion, and at the same time help the meeting. Many good people have been betrayed into the mistake of all praying in a loud tone of voice at the same time, and this may be accounted for on the ground that they are so intent upon having the petition they ask granted, that they forget that to pursue this course is to cause confusion, give occasion for just criticism, and defeat the very object they have in view. There may be times when people are so burdened for the salvation of souls, that for all to pray in a loud tone of voice at the same time may be permissible, but ordinarily to pursue this course will hinder rather than help the cause we seek to serve.

Sometimes it proves helpful to seekers, for the leader of the meeting to give some general instructions to them in a body. Then, if possible, let him deal with each seeker personally. If this is not possible, let him call to his assistance others that he knows to be competent to instruct.

To clear the altar of inefficient instructors without giving offense, requires great tact. Let the female portion of them be sent to care for the babes of some weary mothers who may need rest. Send the males into the back part of the church to quiet the bad boys. Anything to deliver the seekers out of their hands.

In order, intelligently to instruct seekers, it is

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necessary, first of all, to diagnose each case. Find out what is needed rather than what is wanted. If pardon is the blessing needed, the steps to be taken are simple. These are so elementary that it might be thought unnecessary to enumerate them; but they are at the same time so fundamental, that we venture to state them at the risk of being thought common-place. It is not necessary to tell the seeker that he is a sinner, or that if he continues in sin he will be lost; nor yet that Christ died for him, and is willing to save him. All these things he is already well aware of. He must be instructed to confess his sins, and to repent of them, which means to go out of the sinning business. This is the hard part for him. When this is done, encourage him to believe that God, for Christ's sake, pardons his sins. Get him to praying aloud. Encourage him to believe that the promises of pardon, in God's Word, are his promises. Aid his faith by singing, and inducing him to sing with you, some song that has in it the element of faith, such as, "I can, I will, I do believe that Jesus saves me now." Prevail upon him, audibly, to confess his faith.

For one seeking the blessing of purity, instruct him to make a complete, unconditional, and eternal consecration of himself, and all he has, or ever will have, to God. This is the chief difficulty men have in seeking holiness, and if

they can be induced to take this step without any reservation, then the next easy and natural step for them to take is to believe "the blood of Jesus Christ his Son cleanseth them from all sin," which encourage them to believe without delay, and enter into their inheritance.

When the seeker receives the witness to his pardon or purification, as the case may be, encourage him, publicly to testify to the same.

Everything about the altar service should be conducted in such a way as to disarm criticism, avoid just cause for offense, and that would militate in the least against the work of salvation. If it could be so arranged, it would be well for the males to kneel at one side of the altar, and the females at the other side. As far as possible, let people avoid touching the persons of the opposite sex, and especially of holding the hands of each other. This has been practiced by some good people, who, doubtless, have had absolutely no thought of evil, but it gives the enemies of the cause of God occasion to criticise and may prove to be a snare to those who practice it. The devil, with all of his emissaries will seek occasion to hinder the work, by every possible means, and we ought to be "as wise as serpents and as harmless as doves."

CHAPTER VII.

THE DANGER OF SUPERFICIALITY IN REVIVALS OF RELIGION.

One of the strong objections to revivals of religion is, that they are spurious, since many of their results are not permanent. This is an indictment worthy of our most serious consideration. It is a fact that can not be denied, that the permanent results of too many so-called revivals of religion are not such as to warrant the claims made by the promoters of those meetings. Great preparations have been made; the meetings have been extensively advertised; the secular press devotes much space to them; large crowds attend; much stress is placed upon singing and singing; the preaching is popular, indeed it has much real gospel truth in it; excitement runs high. The example of those who sign a card, join the church, make a profession of religion, etc., is so contagious, that others follow their example, and then others in large numbers, until the converts are counted by the hundreds and thousands. Many scores, if not hundreds, are reported saved in a single service. This is one kind of a meeting, and when the smoke of battle is cleared away, for there is

more smoke than fire, and things have settled down to a normal condition, the spiritual results prove that every such meeting is a veritable counterfeit of a real revival of religion.

The results of every such meeting are most disastrous to the promotion of genuine revivals of religion. In the first place, the standard of Christian discipleship has been so lowered, that it is well-nigh impossible to bring the people in those communities up to the Bible standard of a Christian.

Then the church has had foisted upon it a class of people, that, so far from being a spiritual help, are a dead weight. But worst of all, many sincere people have been deceived in supposing that they were really the recipients of the grace of God in pardon, and have taken upon themselves the responsibility of discharging duties and obligations that they have no ability to discharge. Hence, they became discouraged, abandoned all effort to lead Christian lives, and may be were made skeptical as to whether there is any such thing as experimental religion.

But there is danger of superficial work in genuine revivals of religion. The temptation to inflate the results may be present alike with pastor, evangelist, and church. The pastor is liable to think of the glory that may come to him personally, of the promotion that awaits him in his appointments, and all the other

desirable things that follow, if only the word goes forth that in his charge many have professed to be saved, and large numbers have been added to the church roster. It is a fact of history, in many charges where large numbers have been reported saved, that, upon a fair and unprejudiced investigation, the facts show that the genuine results were most meager, and such as that would by no means warrant the exaggerated reports that were sent out.

Recognizing that, since such flattering reports of his success, in revival work, have preceded him to the charge he is about to labor in; and that both pastor and people, and, indeed the whole community have their eyes upon him, and expect large results from his labors among them; and that much is depending upon what he shall accomplish in that place to secure him other openings, and to maintain the reputation he has acquired as a revivalist; the evangelist is urged on to do his best, "to make a hit." Hence, the danger of exaggerating the results of the meeting. It is reported that one prominent evangelist counted more converts in one of his meetings, than there were inhabitants in the town where the meeting was held. The writer has been in some large camp meetings where hundreds were reported converted and sanctified, when the visible results did not warrant that more than a few dozen were saved.

Recognizing the inspiration there is in large numbers; the responsibility of competing with other churches for the crowd; the financial aid secured by the many when once they are reached, etc.; it is an easy thing for a church to be betrayed into the mistake of inducing the unsaved to unite with the church, or of making a profession of religion, before they are converted.

There is danger of doing superficial work in revivals of religion by pastors and people who seek to have thorough work done. Salvation has done so much for them, that they are intent upon others receiving it. It seems so easy to them that they are likely to forget it is hard for the seeker. Hence, it is perfectly natural, unduly, to urge the seeker into a profession before he has obtained the grace he seeks. It is easy to run ahead of the Lord, to get in the way of the Spirit.

What is the remedy for superficiality in revivals of religion? One class might suggest that no publicity be given to the results, then more thorough work would be aimed at, and the incentive to exaggeration would be removed. Some prominent evangelists make bold to declare that they are not in the "book-keeping business," but leave to the Lord the work of tabulating the results of their labors. Such a course may have the semblance of marked humility,

when in reality it may be a most selfish policy. To say the least of it, it is void of business principle. It is worthy of remark that when these same revivalists have unusually successful meetings, they are not slow to state the probable number converted and sanctified, or the number reported by the pastor, or the number given by others.

No revivalist is likely to have the same large results in every meeting. The conditions in some places forbid any extensive work of grace. Every one who has had any considerable experience in revival work will concede this fact. Sometimes the good accomplished for the church and for the community is incalculable, even when there were not large numbers saved, and for any one to seek to leave the impression that he has a perfect sweep wherever he labors, is not wise, and is contrary to the facts. We must sow by all waters, and trust God to give the increase, and then ascribe to him all the glory.

If the pastor conducts his own revival meetings without the assistance of an evangelist, he will take strict account of those converted and sanctified, if he be faithful to his trust, that he may the better husband the results of his work. If he has the assistance of an evangelist, it is but right and proper that he should know what has been accomplished, and any drawing back from

this, or discouragement of it is inequitable and impolitic. Of course the fact must be conceded that all the results of a revival of religion cannot be tabulated in figures, but in so far as they are visible, they should be taken account of and enumerated, not for any selfish purpose, but that they may be properly husbanded. To avoid superficiality in revivals of religion, first of all they should be promoted solely for the glory of God, and not for the praise or aggrandizement of men.

The one promoting them must be dead to self, the world, and all else besides, and alive to God, and on fire for him. He must have some appreciation of the sacredness of the work that he is engaged in, and its wide-reaching results in time and through all eternity, and scorn, in his inmost being, everything that has the least semblance of sham or shoddy.

CHAPTER VIII.

THE OPERATION OF ALMIGHTY POWER IS IMPERATIVE IN REVIVALS OF RELIGION.

In this time, when such strenuous efforts are made to account for the supernatural, on the ground of natural laws, the necessity of the operation of Almighty power in revivals of religion can not be too strongly emphasized. The enemy we have to encounter is vested with more than mortal power, and, successfully, to cope with him in saving mankind, no power short of divine power is adequate. Not only is divine power necessary to defeat Satan in his efforts to damn men, but the very nature of man requires no less power than divine power to save him. It required Almighty power to create man, and nothing short of Almighty power is adequate to save man. "Neither is there salvation in any other; for there is none other name, under heaven, given among men, whereby we must be saved." Acts 4:12.

That the operation of Almighty power is indispensable to the salvation of men, is a fundamental truth of Christianity, and hitherto has been so universally accepted, that it might seem to some unnecessary to emphasize it here. But

oy some, there is a departure from the faith on this fundamental, as there has been from other basal truths of the Bible. There are those who maintain that all children are by nature, and the unconditional benefits of the atonement, members of the Kingdom of God. But Jesus declared, "That which is born of the flesh is flesh." John 3:6. That same immaculate Christ also declared, "Except a man be born again, (or from above), he cannot see the Kingdom of God." John 3:3. As the child must experience the natural birth to have a being in this world, so the natural man must experience the new birth to have admission into the family of God.

There are those who are frank to admit that they became Christians by the Bible processes of the new birth, but, at the same time, they make bold to declare that there is another way to become a child of God. That, by the processes of education, culture, development, etc., one can become a member of the household of faith. We had as well expect to educate, culture, and develop the swine nature out of a pig, as, by this method, to eradicate the sinful nature out of man, and thus make him a Christian. By this process, where is there any place given to the efficacy of the blood of the atonement, or to the work of the Holy Spirit, or the part that is required of man, as repentance, confession,

contrition, restitution, faith, and all the rest necessary to one's salvation, and which is so clearly taught in God's word? There is no place for them, and the logical conclusion is that the sacrificial death of Jesus Christ, the Son of God, was an unnecessary thing to redeem the race from the awful consequences of the fall of man.

The great Teacher declared, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1. May not the spiritual dearth and worldliness, not to say right down wickedness that prevails among too many professing Christians, in the present time, be directly chargeable, in part at least, to this sort of heretical teaching? Of this we do not entertain the shadow of a doubt.

In the teaching of this cult, there is a conspicuous absence of the Holy Scriptures, "which are able to make thee, (them) wise unto salvation through faith which is in Christ Jesus," and not in man-made efforts. The whole trend of scriptural teaching, both by implication and by positive and emphatic statement is, that salvation is of God. "For by grace are ye saved, through faith, and that not of yourselves, it is

the gift of God. Not by works, lest any man should boast." Eph. 2:8, 9. "By the works of the law shall no flesh be justified." Gal. 2:16. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. 3:5. So the Scriptures everywhere declare that salvation is of God, and it is robbing him of the glory that belongs to him, and cheating men out of the salvation of their own souls, to teach that by any effort of their own, divorced from the merits of the atonement that Christ Jesus made by his death, men can obtain salvation from their sins.

The manifestation of Almighty power is necessary to the pardon of the sinner. "Who can forgive sins but God only?" Mark 2:7. All human means that have been employed to save a lost world have been inadequate. Many false religions teach some beautiful precepts, which, if obeyed, make for the betterment of the one obeying, but not one of those false religions, nor all of them together, have ever been able to produce a single sinner saved from his sins, because the divine element was wanting in them.

Nothing short of Almighty power is adequate to the regeneration of the human heart. Education won't do it; reformation won't do it; morality won't do it; church membership

won't do it; repentance won't do it. If this work is ever accomplished, it must be wrought by Almighty power. The same power that it required to create the universe; the same power that was necessary to perform miracles; the same power that miraculously clothed divinity in humanity, and at once gave us the perfect man and the perfect Savior, this is the very power, and the only power that is adequate to regenerate fallen and sin-cursed humanity.

The operation of Almighty power is necessary to make one pure in heart. It is not only the creed of all Christian churches, that the carnal nature is not destroyed when one experiences the new birth, but it is the teaching of God's Word as well. Much of Scripture can not be explained on any other hypothesis. Paul, in writing to the Corinthian Church declares: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. For ye are carnal; for whereas there is among you envying and strife and divisions, are ye not carnal?" 1st Cor. 3:1-3. It will be observed that Paul concedes that they are Christians, for he addresses them as "brethren," and as "babes in Christ," yet he declares they are carnal. The whole trend of scriptural teaching is that the carnal nature is not destroyed when one is regenerated, and to its utter destruction, no power short of Almighty power is adequate. It cannot

be eradicated by good works, nor by growth, nor yet by death. It can be destroyed only by Almighty power. Hence, David prayed, "Create in me a clean heart, O, God." Psa. 51:10. Likewise Paul prayed for the church at Thessalonica: "The very God of peace sanctify you wholly." 1st Thess. 5:23. It is to be feared that, one reason why too many so-called revivals of religion are spurious, is, because the displays of divine power are lacking in them. They are worked up instead of prayed down. They are man-made instead of God-sent. And we cannot emphasize too strongly the necessity of the operation of Almighty power in the salvation of men, in revivals of religion.

CHAPTER IX.

THE WORK OF THE HOLY SPIRIT IS INDISPENSABLE IN REVIVALS OF RELIGION.

It is apparent that the work of the Holy Spirit is not properly magnified in the processes of salvation. We think of Jesus as having come into the world, suffered and died for our redemption, and that that is sufficient; and it is, so far as his having made atonement for sins of the whole world. But in order that we might avail ourselves of the merits of that atonement, it was necessary that the Spirit be given. So much so, that the Savior declared that it was expedient that he go away in order that the Comforter come. "And when he is come, he will convince the world of sin." John 16:8.

It is the peculiar work of the Holy Spirit to convict men of their sins. Every unregenerated man recognizes that he is a sinner, and if he die in that condition he will be lost. But that he be alarmed about that fact, so that he will set about seeking salvation, the Spirit must operate upon his heart in convicting power. Men will not seek to be saved till they feel that they are lost, and it is the work of the Holy Spirit to show them that fact. While God can not con-

sistently invade the realm of man's free moral agency and save him contrary to his will, yet the Spirit can so operate upon him, that it will be likely he will yield to God and be saved, and he is the only one that can do this work.

Then the Holy Spirit alone can give to the convicted sinner the spirit of repentance, which will cause him to turn from his sins, and seek God in the salvation of his soul. While the church has a part to perform in praying for the Spirit to convict, and to help men to repent, yet it is a work peculiar to the Spirit to convict men of their sins and give to them the spirit of repentance. This is a point so vital to salvation, that it is scarcely possible to emphasize it too strongly.

Again it is a work peculiar to the Spirit, to regenerate the human heart. "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Tit. 3:5. There is peril at this point, lest we get in the way of the Spirit, and substitute human methods for the work of the Holy Spirit. Too many are saved by a proposition or a syllogism. Some one has truthfully remarked, "Talk a man into salvation, and the devil will talk him out of it." We are too likely to depend upon methods and manipulations; upon marching and counter-marching; upon our ability to get past people's prejudices and preconceived notions, and thus hinder

the Spirit in his work of salvation. Let the seeker have a chance to get to the Spirit, and give the right of way to the Spirit to get to the seeker. The work must be divinely wrought, if it is anything beyond a veritable sham and cheat. The work ought to be so thorough, that neither men nor devils could ever controvert it, and the change wrought in the soul by the Spirit, be regarded nothing less than a miracle, as it really is.

But again, it is the peculiar work of the Holy Spirit to witness to salvation. "The Spirit itself, (himself), beareth witness with our spirit that we are the children of God." Rom. 8:16. We may not be able to explain this fact, no more than the blind man could explain how he received his sight. But his eyes were opened, and he was enabled to say: "One thing I know, that, whereas I was blind, now I see." John 9:25. So we are given the unmistakable evidence that he "hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son." Col. 1:13.

The Holy Ghost must be honored and recognized in everything relative to revivals of religion. The singing, praying, preaching, testifying, everything done must all be in the Holy Spirit. He must be the recognized leader in everything. He must be constantly relied upon as the teacher and guide in all things. Eyes,

ears and heart must constantly be open to his guidance, and quick and loyal obedience must be rendered to that guidance. All plans, methods, programs, if made at all, must be made with the understanding that the Spirit may smash them at any time he may choose, and we will quickly and cheerfully adopt his plans, and render loyal obedience to them. To pursue this course, will prevent the meeting from getting into ruts, and will make it well-nigh impossible for the devil to gain the victory. The Holy Spirit is most resourceful, and will bring to naught the devices of the devil, if those in charge of the meeting will recognize the leadership of the Spirit, and in his fulness co-operate with him.

CHAPTER X.

THE PREACHING OF THE WHOLE BIBLE AS
GOD'S INSPIRED REVELATION TO MAN, IS
NECESSARY IN REVIVALS OF RELIGION.

God is pledged to bless the preaching of his Word in the salvation of mankind, but he has not promised to bless any substitute or apology for it. There has been too much preaching about the Bible, instead of preaching the Bible. Too much time has been consumed in preaching about the authenticity and inspiration of the Bible, instead of preaching the Bible as authentic and divinely inspired, facts already established. There has been too much mending the Word instead of preaching it, and those who have indulged in this practice, have neither saved themselves nor those that have heard them. There has been too much apology for the Bible. It needs none. The Bible is its own best apology. We need not only to preach the Bible as though it were true, authentic, and divinely inspired, but with an earnestness that will convince men that we believe this to be true. It is related that a distinguished actor was once asked by a clergyman, why it was that his presentation of fiction made such a strong impression

upon the people, while the presentation of the truth, by the minister, made such a slight impressio upon them. The actor replied that he presented fiction as though it were true, and the minister presented the truth as though it were fiction.

There never has been a time when we need more to preach the doctrines of the Bible than now. We do not need any restatement or revision of them, but the one imperative need is to preach them. We should preach God with all his natural and moral attributes. God omnipresent; God omniscient; God omnipotent with all the rest. We need to preach that he is the God of wrath, as well as the God of mercy. That he delights to save the repentant seeker, but that he cannot save the rebellious, unwilling sinner. We need especially to emphasize the omnipotence of God. There is a disposition to minify the power of God, and magnify the power of the devil, if we may judge by the way men act. Wickedness abounds in high places, and in low places; sin is to be seen on every hand; spirituality in the church wanes. Then men lose heart, hang their harps on the willows, and recline under the juniper tree, and act as though God were inadequate to the work of saving this world. He is more than a match for Satan; he has defeated him on every battle field that he has ever met him, and means to

lead his forces to certain and unmistakable victory. There is nothing too hard for God. Let the note of victory be sounded all along the line, in every pulpit, in every land, that our God is an Almighty God, and is adequate to the task of saving the whole world.

In this time when Unitarianism is so much in evidence, and there is so much skepticism about the divinity of Jesus Christ, the pulpits ought to give no uncertain sound about this cardinal doctrine of Christianity. Jesus Christ was very God, indeed, co-equal with the Father in all of his attributes, or he was the most veritable impostor this world has ever known. This truth is so plainly taught in the holy Scriptures, and so beautifully crystallized in the lives of men, that it can not be controverted.

Then we must preach the personality and divinity of the Holy Spirit. He is very God indeed, and is in this world as the Executive of the God-head, co-equal with the Father and with the Son.

Again, we must preach the doctrine of hell. The formation of the mouths of some preachers seems to be such as to prevent their pronouncing the word hell. It is related that one such preaching upon the subject of future punishment remarked, that if sinners did not repent of their sins, they would go to the place of everlasting uncomfortableness. Men may juggle words,

prate and drivel about preaching the love of God as an adequate means of bringing men to repentance, but men repent and turn to God because they fear they will be lost, and not because they love God. The carnal mind is enmity against God. Men are rebels against the righteous government of God. They are anarchists, and will surrender only as the terrors of the law are preached to them. Then, and not till then, are they in condition to have the pardoning love of God presented to them. The threatenings of Sinai precede the pleadings of Calvary.

Sin, with all of its guilt, pollution, and consequences, must be preached. Some think sin is a mere accident that had happened to the race, and is a thing to be condoned. But sin is the one awful, blighting, blistering, withering, debauching, damning thing that will consign the soul to hell unless that soul is saved from it, and God has no power to save man from that awful catastrophe against his own will. We need to preach this awful fact of sin, with its direful consequences, with all the power of our ransom being, if men are to be saved. Some awful calamity must have befallen humanity when man sinned, else it would not have required the agony of Gethsemane, and the tragic death of the immaculate Son of God on Mount Calvary, to redeem mankind from that calamity.

The doctrine of confession, repentance, restitution, forgiveness, regeneration, adoption, the witness of the Spirit, entire sanctification, all need to be preached. And when they are preached with the Holy Ghost sent down from heaven, the results will follow that have always followed, and that God has promised shall follow, the salvation and entire sanctification of mankind, and the whole work of God will prosper and his church will flourish like a green bay tree.

To neglect to preach the whole word of God is fraught with most direful consequences. The preachers of a quarter of a century ago who opposed the doctrine of entire sanctification as a subsequent work of grace to regeneration, find it easy now to ignore or oppose the doctrine of justification by faith, and to espouse the doctrine of no-hell-ism, universalism, unitarianism, and all the rest that follows in the wake of heretical teaching; our only way out of the meshes of unbelief that we have fallen into, the indifference that has settled down upon the unsaved all about us, and the spiritual dearth that prevails everywhere, is for the preachers to return to the old-fashioned preaching of the whole Bible as God's inspired revelation to man.

CHAPTER XI.

IMPORTUNATE PRAYER IS INDISPENSABLE IN REVIVALS OF RELIGION.

Prayer is a fine art, and with most people it is a lost art. Repeating prayers is not praying as some suppose it to be.

The importance of prayer cannot be over-estimated, so vital is it to initial salvation, to full salvation, and to continuous salvation. Our Savior gave us an example worthy of our emulation, in praying all night. The difference in men's devotement to God is the difference in their habits of prayer. The Savior declared: "Men ought always pray." Luke 18:1. Paul wrote; "Pray without ceasing." 1 Thess. 5:17. Again in writing to Timothy he declares: "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Timothy 2:8. Throughout the whole Bible, the duty and privilege of prayer is enjoined upon mankind.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters Heaven with prayer."

We marvel at the results of prayer, as recorded in God's Word. By prayer the waters of the Red Sea divided, and allowed the hosts of Israel to pass over on dry ground; by prayer the heavens were shut up, so that it did not rain upon the earth for three years and six months; by prayer the heat of the fiery furnace, which was heated "seven times more than it was wont to be heated" was quenched; so that the three Hebrew children came forth from it without the smell of fire upon their hosen; by prayer the foundations of the Philippian jail were shaken with a mighty earthquake, so that immediately all the doors flew open, and the bands of every prisoner fell off.

All the revivals of religion that have blessed mankind, have come in answer to prayer. It was after the Disciples had waited in prayer, those days, in the upper room, in the city of Jerusalem, that the revival of Pentecost came, in which about three thousand souls were added to the Apostolic Church in a single day. It was through prayer that the Wesleyan revival came in England, and afterward preached North America, perhaps the greatest since the days of the Apostles, the results of which will never die out in time or eternity. The revival that swept the whole of North Ireland, the one that visited Wales in more recent time, the one inaugurated by D. L. Moody, that came

through the modern Holiness Movement, and every other one, has been sent in answer to prayer.

All great soul-savers have been men and women distinguished for prayer. This was true of the Disciples of the Primitive Church, of Martin Luther, of the Wesleys and their co-adjutors, of Jonathan Edwards, of Charles G. Finney, of D. L. Moody, of John Inskip and his associates in the work, and the rest, in our time and in all time.

But not only is the necessity of prayer incumbent upon the ministry, in order successfully to promote revivals of religion, but upon the laity as well. And how largely their prayers have contributed to the promotion of revivals of religion, perhaps eternity alone will reveal. It may not be generally known, that a goodly layman, who knew how to prevail with God in prayer, accompanied Mr. Finney in his revival campaigns and spent the most of his time in prayer. He was seldom present in the services, but remained in his room and spent the time in prayer. No doubt much of Mr. Finney's success in promoting revivals of religion was due to this layman's prayers. The laymen and laywomen of the church have laid upon them a responsibility to pray for revivals of religion, that is incalculable, and how much their pray-

ers may contribute to the success of revival work is known only to God.

A pastor in the Northwest declared that he studied himself nearly to death to prepare great sermons, that he might fill his church. He succeeded in this, but, according to his own confession, in a four years' pastorate in the same church, not one soul was led to God through his ministry. In the pentecostal meetings that were held during a session of his conference, he received the blessing of heart purity. He returned to the same appointment for the fifth year, with his heart yearning for a revival of religion. He induced six persons to join with him in praying for a revival. They prayed from October to April. The year being far spent, and having been disappointed in two evangelists, whose services they sought, two of the seven persons became discouraged, and ceased praying for a revival, but five of them held on. The writer was invited to labor with this church. The first night seven men came to the altar as seekers of salvation, and the next night the altar was filled with seekers, and on to the close of the meeting the altar and often some front seats were filled with seekers of salvation. One of the leading bankers of the town was among the first to be converted. His wife, a leading lady of that city, and the Superintendent of the Sabbath school early in the meeting, was sanctified.

Their two children, a young lady in their home, and their servant girl, a Roman Catholic, were happily converted. The work spread till many of the hard cases were reached and saved. Some of them left the city because, according to their own statements, they were under such deep conviction that they could not remain in town and not yield. Many broke their whiskey bottles on their way to the services, while others burnt up their playing cards, and yielded to Christ and were saved. By day and by night the pastor's telephone bell rang, calling him to the homes of the people to pray for them. In two weeks one hundred and seventy-five people testified to having been converted, reclaimed or wholly sanctified. They built a fine church and parsonage, and today that charge is one of the most desirable appointments of that conference, all of which was due to prayer.

We cannot refrain from giving an account of another remarkable work of grace, due, in large part, to the prayers and faith of one man. A local preacher, in the second city of this country, became burdened for a holiness camp meeting in that city. He had neither money nor men to back him. But he secured the grounds, rented tents, invited the writer and another man and his wife to conduct the meeting. He advertised the camp extensively, and at great cost, and went forward in the name of the Lord. In

the early morning meeting of the first day of the camp, the power of God fell upon the people, and they returned to their tents, some laughing, some weeping, some shouting aloud for joy. The news of the good work spread far and wide, and people came in large numbers. Many very remarkable cases of conversion and sanctification took place; about every class was reached. Preachers and people who had been attending camp meetings for many years declared they never saw greater displays of almighty power. The Christian people declared that when blocks away from the meeting, like electric shocks, they felt the power of God going through their very being. Sinners, when they came in sight of the tent, declared they felt a strange power take hold of them, and they walked right into the meeting, and without stopping, up to the altar and fell before God, and began to plead for mercy and salvation. In the ten days we remained at the meeting 300 professed to be converted, reclaimed or sanctified. After we left the meeting was continued ten days longer, and it was said the visible results were as great in the last ten days as they were the first ten days. A large camp meeting has been held there every year for many years. They have now changed the location, bought grounds and built buildings.

We cannot escape the conviction, that there

is very little burden of prayer on the church for revivals of religion, and we fear that the chief reason for this fact is, that most of the members of the church are not in such relations with God, as to enable them to pray prevailing prayer. Whatever the world may say, and whatever the church may believe about the possibility of man to prevail with God in prayer, it is true nevertheless, that he does hear and answer prayer, if his children comply with the reasonable conditions upon which he has promised to answer prayer. That it may be the better understood how men may prevail with God in prayer, we will state five conditions of prevailing prayer as given by the celebrated George Mueller:

"Entire dependence upon the merits and meditation of the Lord Jesus Christ as the only ground of any claim for blessing." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

"Separation from all known sin." "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18.

“Faith in God’s word of promise as confirmed by his oath. Not to believe him, is to make him both a liar and a perjurer.” “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. 6:11. “For when God made promise to Abraham, because he could swear by no greater, he swear by himself; saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even after the order of Melchisedec.” Heb. 6:13-20.

“Asking in accordance with his will. Our motives must be godly; we must not seek any gift to consume it on our lusts.” “And this is the confidence that we have in him, that, if we

ask anything according to his will, he hear-eth us. And if we know that he hear us, whatsoever we ask, we know we have the petition that we desire of him." 1 John 5:14, 15. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

"Importunity in supplication. There must be waiting on God, and waiting for God, as the husbandman has long patience to wait for the harvest." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain." James 5:7.

"And he spake a parable unto them to this end, that men ought always to pray and not to faint, saying, There was in a city an unjust judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of my adversary. And he would not for awhile; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them

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speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"
Luke 18:1-8.

CHAPTER XII.

THE DIFFERENT CLASSES OF PEOPLE THAT OUGHT TO BE REACHED IN REVIVALS OF RELIGION.

‘Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.” John 4:35. This statement of our Savior, is as true in our time as when it was first uttered. In whatsoever direction we turn our eyes, we see people who are in sore need of salvation.

If we look at the church, we behold a multitude, almost innumerable, who are in need of salvation. Some of them never have been saved. They may have joined the church with good intentions, and with the purpose to live Christian lives, but they are as void of salvation as those in the world who make no profession of Christ. Then there is another class in the church who are in need of salvation. They are those who were once converted, but they have lost Christ out of their hearts. They were once happy in the Savior’s love, and in his service, but they have gone back into the world. They used to sing:

“O happy day, that fixed my choice
 On thee, my Savior and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.”

but they have been obliged to take up that less joyous refrain, and they are now singing, if they sing at all:

“Where is the blessedness I knew,
 When first I saw the Lord?
 Where is the soul-refreshing view
 Of Jesus and his word?

“What peaceful hours I once enjoyed!
 How sweet their memory still!
 But they have left an aching void
 The world can never fill.”

Pity the man or the woman who has once known God's pardoning love, and then gone back to the world. It is a spectacle so sad as to cause angels to weep if there were tears in heaven. One important and indispensable mission of the church is to the church itself. In a report of a revival recently held, the statement was made that a large number were converted, and that many of them were members of the church. This is a work much discounted, but none the less greatly needed. We have been in

a scramble for members, and we are now suffering the consequences of it.

There is an army of young people connected with the church, or some society of the church, standing on the threshold of life's work, for whom the devil is bidding high. Many of them are the sons and daughters of church members, but they are not Christians now, if they ever have been Christians. The church ought to be on its face in sackcloth and ashes for them. Tomorrow may be forever too late to save them.

A host of children are in the Sabbath school, that are the hope of the future church. They are to fill the places, so soon to be made vacant by the death of their fathers and mothers, if those places are ever to be filled. Every child ought to be led into the experience of pardon as soon as it arrives at the years of accountability, and, at most, it should be led into the fountain of cleansing in its early teens.

There is a large company of men, whose families are connected with the church, and who attend the church services, and pay toward the support of the church, and are interested in the welfare of the church, but are not Christians. They should be reached and saved speedily. The time with them is short.

A still larger company, both of men and of women, live in convenient distance of the church, who seldom darken the door of the

church. They are substantial, respectable people, as the world estimates respectability, upright in business transactions, and esteemed by their neighbors, but they seem to have no concern for the salvation of their own souls, or for the salvation of their children. They are not outbreakingly wicked, but indifferent to their spiritual welfare. We wonder who ever prays for them, or shows any interest in their salvation.

There is still another class of people that are not only worldly and indifferent about their salvation, but right-down wicked. They have no regard for the sanctity of the Christian Sabbath, but spend that day in worldly pleasures, and wicked practices. Their consciences seem to have been seared with a red-hot iron, and their hearts hardened by sin.

There is one more class that claims our attention, and that is the one composed of people who are desperately wicked. Who have no influence for good thrown around them at home or abroad. They are thought by some to be hopeless cases. They seem to have no fear of God before their eyes, and day by day sink deeper and still deeper into sin, but Jesus loves them, and he died for them, and the church has laid upon her the responsibility of saving them.

There is one more and last class that we shall

mention, and that claims our special attention, and that should be reached in revival meetings. It is composed of people who are in the enjoyment of pardoning grace, but who are not sanctified wholly. They are of the number for whom the Savior prayed, in his valedictory prayer, recorded in St. John's gospel. "They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth." John 17:16-17. This experience that these same people received on the day of Pentecost, as recorded in the second chapter of the Acts of the Apostles, which afterward made them such potent factors in building the Kingdom of God, in the salvation of mankind. It was this experience that John Wesley declared the Methodists were raised up to propagate, the preaching of which produced such a marked and widespread revival in England and America. For the propagation of this experience, the modern Holiness Movement was raised up, and has proved to be the conservator of orthodoxy and spirituality on every hand. When the class we are now designating is neglected, and they are not led into the experience of holiness of heart, the revival is shorn of a power that ought to characterize it, and it will be difficult to conserve the results of it.

As we review these different classes, does

not the fact impress us with a stronger emphasis, "The harvest truly is plenteous?" Alas, for the other fact, "the laborers are few. Let us heed the injunction of the Savior, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

CHAPTER XIII.

HOW THE CHURCH MAY HELP, OR HINDER, A REVIVAL OF RELIGION WHILE IT IS IN PROGRESS.

The ability of the church to accelerate or retard the work and results of a revival of religion, cannot be adequately estimated. As no military commander can win a victory in battle, without the support and hearty co-operation of his army, so no minister can successfully promote a revival of religion without the support and co-operation of his church, whether the minister be a pastor or a special evangelist.

One of the first duties that devolves upon the church, is to attend the revival services. These must take precedence over social functions, business transactions, and everything else, of whatever nature. There is no surer way to defeat a revival meeting, than for the church members to absent themselves from it. It will not suffice to be present occasionally, nor even a part of the time; but the church must give regular attendance upon the meetings, as the student attends his classes, or the business man attends upon his business.

The church must pray for a revival of relig-

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ion. All true revivals of religion have been prayed down, and not worked up. Nothing can take the place of prayer in a revival of religion. No amount of singing, testifying or preaching, as important as they are, can be substituted for prayer. There are so many different interests and people to be prayed for. The minister, the membership, the Sunday school, the unsaved in the church, and out of the church—all should be prayed for.

Importunity, confession, contrition, faith, indeed all the elements that are necessary to successful prayer, must enter into the prayer of the church for a revival of religion.

Prayer must be followed by personal work on the part of the church. There is an unconverted son in the home of that church member. How long has it been since that father spoke to his son upon the subject of his soul's salvation? He has conversed with him upon many another subject, no doubt, relative to his temporal welfare, which was right and proper, and a duty he owed him. He has studied his tastes and talents, and conversed with him about what profession or avocation he would pursue in life. Whether he would be a business man, or a professional man, and what business or profession he would enter. We wonder how long it has been since he spoke to him about the salvation of his soul. How long? He has prayed

for him many a time. He should have done so if he has not. How long has it been since he prayed with him? How long since he took him alone, and with tears in his voice, and tears in his eyes, said to him, "John, age is stealing upon me; the years of my life are quickly passing by; they will soon be forever gone; ere we are aware of it, I shall have passed from earth into the eternal world; I will spend only a few more brief years with you here. Before I am called hence, I want you to give your heart to God, and become a Christian. John, many a time I have prayed for you; I desire now to pray with you. Kneel down, John, and pray for yourself, while I pray for you. I cannot bear the thought of your being lost." If the father becomes thus burdened for his son, and lets him know that fact, it will be likely he will become burdened for himself, and will set about seeking salvation.

There is the unconverted daughter of that Christian mother. We wonder how long it has been since the mother spoke to that unconverted daughter about her soul's salvation. No doubt she has conversed freely with her upon many other subjects. She has spoken to her of the importance of the kind of company she should keep, of how carefully she ought to deport herself, living in all things, so as to gain the respect and confidence of all who know her, and all the

other things that every true mother should advise her daughter about. We wonder how long it has been since that mother took that daughter alone and seriously conversed with her about becoming a Christian. How long has it been since she prayed with her? How long since she, with great anxiety of soul, and anguish of spirit, held her tightly in the embrace of her love, and with her fast-falling tears, and through her choked utterance, said to her: "Mary, my life on earth will soon come to a close, and I will be obliged to leave you. When I am gone, you will have lost your best earthly friend. Mary, before I am called away, I want you to be converted. I cannot endure the thought of my dying before you become a Christian. Many a time I have prayed for you, now I desire to pray with you. Jesus is waiting to receive you and forgive you now. Yield yourself to him now." If that mother shows such concern for the salvation of that daughter, it will be likely that the daughter will submit to God and find Christ as her Savior. In this way the brother may reach the sister and lead her to the Savior. The sister may reach the brother, the Sunday school teacher may reach the scholar, friend may reach friend, and neighbor may reach neighbor. Away to the harvest field, and glean for the Lord! "Let all be at it, and all the time at it."

The church must not criticise the meeting or its leaders. It requires neither brains nor soul to criticise. Many things may occur in revivals of religion that are worthy of criticism, but the revival will not be helped, but hindered by adverse criticism. Nothing will more effectually quench the revival flame, and defeat the work of salvation than adverse criticism. Let it not be indulged in on the part of any member of the church. If a man were drowning in the ocean, he would not be particular as to the means of his rescue, whether it were a life-buoy, a life-boat, or by the strong arm of some member of a life-saving crew, only so he were rescued. The revival meeting is to save men; let us not be so particular about the means or methods of their salvation, only so they are saved.

CHAPTER XIV.

HOW TO HUSBAND THE RESULTS OF REVIVALS OF RELIGION.

It is quite as important to conserve the results of a revival of religion, as it is to promote a revival. Where is the good in getting people saved, if they are not kept saved? Some pastors and churches act as though their whole responsibility were at an end when the special meetings close, when, in large measure, that responsibility is only begun.

It is quite as culpable for a church to have spiritual children born to it, and leave them to die, as it would be for a mother to have natural children born to her, and leave them to die.

The first step to be taken to conserve the results of a revival of religion is, to lead those who are converted into the experience of heart purity, if they have not already received that experience. There is nothing that so anchors a soul to God, as to have the carnal mind destroyed in that soul. The warfare will be far more easy to wage, if the enemy is on the outside, than if he were both within and without. This is the teaching of God's Word, and the experience of Christian people. God converts

a soul in order that he may sanctify it, and he sanctifies it in order to keep it converted.

At the very beginning the converts must be taught that they should make it an every day business to be Christians. They must be instructed that it is indispensable for them to spend much time in daily secret prayer. They can make no spiritual progress without this. It is imperative that they pray, and that they pray much.

Then they must be incited to the daily, and prayerful study of the Bible. It is still true "my people are destroyed for lack of knowledge." The secret of so many lean Christians is that they do not feed upon the word of God. Likewise the secret of so many going into fanaticism, and becoming fadists, is that they are ignorant of the Bible.

The convert must be impressed with the importance of reading religious literature, and especially holiness literature. He ought to read some one of our holiness weekly papers. Not a paper that teaches holiness and something else, but one that in a sane, and sweet way, teaches that blessed doctrine and experience. "It shall be health to thy navel, and marrow to thy bones." Prov. 3:8.

Then such means of grace should be provided for the converts, as are calculated to instruct, encourage, edify, and build them up in

spiritual things, such as the class-meeting, the prayer-meeting, and whatever else that may be needful for their spiritual life and health. Those means of grace should be conducted by persons who are eminently spiritual, and who are endowed with such gifts as will render them thoroughly competent to build souls up in their spiritual lives. These leaders must have a love for souls, and the work that is committed to them, and, if need be, make sacrifice to care for that work.

The converts must be encouraged to exercise in the social means of grace, by praying, testifying, and in any other way that will encourage and strengthen them in their spiritual lives. They should be inspired by precept and by example to be soul-savers. Let them be taught early in their Christian lives that God has saved them that they may save others. One is not likely to backslide while he is engaged in the work of saving souls.


The older members of the church should cherish and nurture the converts, the babes in Christ, as though they were their own dear children. Some of them may have no home influences surrounding them that are conducive to a Christian life. They may be environed by influences altogether derogatory to spirituality. What assistance the older members may render to the young converts, in their efforts to lead

Christ-like lives, may never be revealed to us in this world. Many a woman has been enticed into a life of sin because she felt no one loved her. Multitudes of men have been ruined by sin in this world, and will be damned in the world to come, because they felt no one cared for them. Let it never be true of the church of Jesus Christ, to which God has intrusted spiritual children, that she has been recreant to her trust.

THE END.

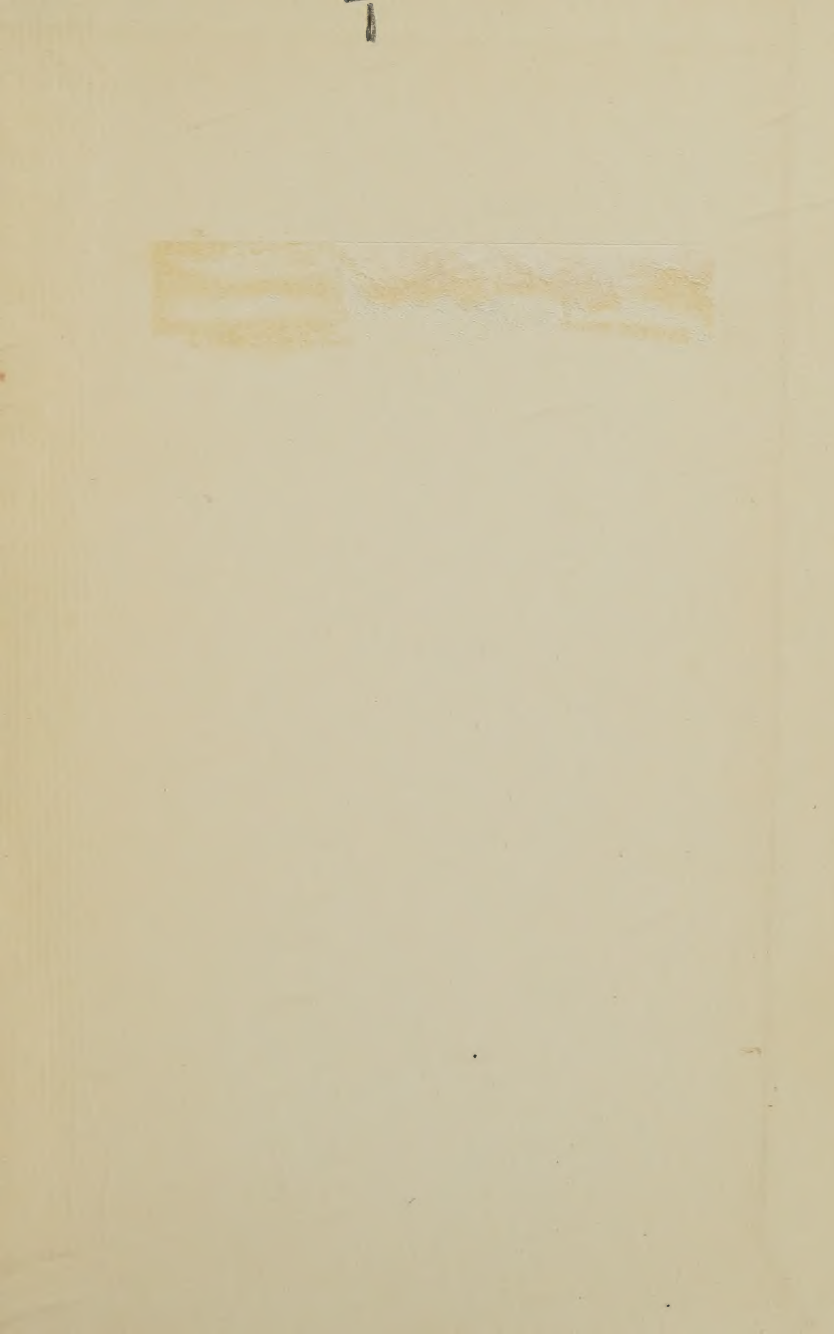
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